

EMILY ROBINSON, Publishing Agent.

WHOLE NO. 348.

taken place in the single State of Penn-
sylvania. I do not believe one man in a
hundred who hears me, supposed there were
a dozen cases there. So silently, so
in a matter of course, so much without
public excitement, have those slaves
surrendered! Should the record be
up for the other States, it would prob-
ably be in proportion. Recollect, beside,
cases of kidnapping, not by any means
unfrequent, which are so much facilitated
by existence of laws like this. For slaves

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUBTLESS OR A JARRING BLAST, IT IS NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, MAY 22, 1852.

EXECUTIVE COMMITTEE meets June 6th.

American Anti-Slavery Society.

We have just returned from attendance at the Anniversary of this Society. As was our first attendance, we can not speak in comparison with the past. But to us it was an interesting occasion, and one which will prove to have been eminently serviceable to the cause of the slave. The official proceedings of the meeting we will give next week.

New England, Pennsylvania, Ohio and some distant portions of New York were especially represented, though by no means so numerous as they would have been, but for the character of the season which prevented the attendance of the farmers. From the various friends of the slave in Rochester, of all classes, the Society received an earnest sympathy and a cordial hospitality which was most cheering to those who attended from a distance. Many of the long tried, ardent and unwearied friends of the Society and its principles were present, hopeful in spirit, and ready for new and unremitting labor in the cause. Though all seemed to realize the magnitude and difficulty of the enterprise, none were desponding, none seemed weary in well doing, none were disposed to rest or relax their efforts. The vigor of new-born zeal, seemed to mark the words and looks of all, though they were assembled to celebrate their nineteenth anniversary. True, their zeal was tempered with the maturity which their past experience could of necessity beget; but that maturity was evidenced by a quiet indomitable firmness, which, if need be, a life's devotion to the cause, and with prophetic tongue pronounced the certainty of ultimate success.

The first session of the Society was devoted to the organization of the meeting, to a general address by Mr. Garrison and to a discussion of a resolution in honor of Isaac Hopper, who had ever been the unwavering friend of the Society, and for several years its Treasurer. Messrs. Garrison, Oliver Johnson, and H. C. Wright were the principal speakers. Mr. Johnson stated that the name of Mr. Hopper would soon be published, prepared by Mrs. L. M. Childs.

In the afternoon, Mr. Garrison proceeded to state the objects, principles and measures of the Society. Its object is not sectional, if we should disguise it. Not national—it would be large and grand. It is more, it is not wide in its designs. Not complexional, neither his color.

"A man is a man for a' that." It is not sectarian, nor partisan, though solemnly at issue with the religious and political parties of the country, because these are enemies of human liberty. In our conflict with these parties, we have acted on the defensive. They who want peace, must cease to assault the slave. He is willing; we who go to his succor, must expect to receive contumely; and yet we are men of peace. We are excommunicated as promoters of strife. It is as true as the charge against Jesus, that he had a Devil. If we are in conflict with all, it is because all are in conflict with liberty. At the outset we had no idea of being called upon to give up parties or churches. The hour came when our parties rejected our principles. Then we had to choose between God and Belial.

Any man not a slaveholder may stand upon our platform. They who find themselves excluded, should enquire the cause. Men and women have fled from us as though we had the leprosy; what does it mean? Men and women whose feet are on the rock; who have something better than Anti-Slavery, generally know it. They fear exposure. But the Anti-Slavery spirit is lion like. So long as the Anti-Slavery society adopts free speech for its rule. Why don't they come to us?—Liberty is a great thing. There are but few to do a mighty work, that no flesh should glory in the presence of God.

You have no right to shrink from the severest scrutiny. We are not to be judged by theology. It is not fair to raise an issue with us in relation to other subjects. It is not honest, it is not manly—I invite you to sit in judgment on my anti-slavery. If I have turned aside, if I have compromised the interests of the slave, condemn me. I have cut off my right hand. I know what it costs and therefore I call upon others to do so too. We must be willing to forsake houses and lands. No other spirit is competent to grapple with slavery and all opposition to this spirit will fail to suppress it.

Mr. Pillsbury succeeded Mr. Garrison, and very effectively disposed of a shower of questions, and objections, some honest and others captious. Joseph Barker, said it was the condemnation of Orthodoxy that Anti-Slavery was in its creed, but not in its life and practice. Orthodoxy may rescue itself from the charge of pro-slavery by adopting in heart and life the anti-slavery found in its creed. The anti-slavery movement would then become an orthodox movement.

Samuel J May illustrated the fact that the antagonism of anti-slavery to churches and parties necessarily resulted from fidelity to the principle of freedom. He forcibly presented this by a reference to the history of the enterprise. Briefly but happily alluding to several prominent incidents.

At the commencement of the evening session, the following noble letter from Gerrit Smith was read by the President:

PETERBORO', May 6, 1852.

WM. LLOYD GARRISON—My Dear Sir: You tell me in your letter received this evening, that you will excuse me from answering it. But I will not consent to be excused from answering so generous and beautiful a letter. I will not consent to let a single hour pass without assuring you of my continued and increasing esteem and love for you. The members of the American Anti-Slavery Society and the members of the Liberty party do not all of them understand each other.

They are all still, to some extent, jealous of each other, and occasionally say hard things of each other. There were some proofs of this in the meeting held in Rochester in March last. It is because of this mutual misapprehension that I was fearful of unpleasant occurrences in the meeting in Syracuse a year ago. I had some fears that these Abolitionists of different names might wound each other and wound the common cause by ill nature and unjust remarks, but my fears were not realized.

That excellent meeting was characterized by good sense and by a tolerant spirit, and, withal, I trust, by characteristic of the approaching meeting in Rochester. I perceive an equal degree of integrity to the American Anti-Slavery Society, and the little handful that is left in the Liberty party. I recognize but two points of difference between them, and these are points which make nothing against the honesty of either party. The American anti-slavery man will not vote. The Liberty party man will. It is true that the Liberty party man will vote whether he shall believe the Constitution to be anti-slavery or pro-slavery, for he claims that the right to vote is derived from a higher source than the Constitution. Whenever he shall be convinced that this instrument does, under a legal interpretation of it, require the upholding of slavery, he will then as sternly as the American Anti-Slavery Society refuse to swear to support it. I do not understand that the American Anti-Slavery Society is opposed to civil government, and it appears from your letter before me that I have misapprehended your individual position on that subject. You will set me right, and I shall thank you for doing so.

The grand point of agreement between the American Anti-Slavery Society and the Liberty party, and which, in my esteem, makes them substantially one, is their holding in common that the law for Slavery, whether found in the Constitution or not, is but a nominal law, and is everywhere and always to be trampled under foot. Their grand point of agreement, in other words, is that Slavery is an outlaw, a diabolical, mean, shameless outlaw, and that not only is every man at liberty to treat it as such, but is bound to treat it as such. The American Anti-Slavery Society and the Liberty party are agreed that the rules and arrangements of any other form of piracy do not create obligations nor bind the conscience. Would that the Free Soil party and the American and Foreign Anti-Slavery Society might no longer delay to come into this agreement with us.

The greatest obstacle to the union of all American Abolitionists would be removed, and with that union would be fresh help for a speedy and bloodless termination of American Slavery. I cannot go to Rochester, much as I would love to take you and a hundred other friends there by the hand, and much as I should love to hear Wendell Phillips, who I am glad to learn from your letter is to be there. I suppose that there will be a call in the meeting for contributions to funds of your Society. Please consider the enclosed draft for twenty-five dollars as my response to such call. Your friend and brother,

GERRIT SMITH.

Joseph Barker, said there were many things in this country of which he was justly proud, and which he could honestly commend. He had chosen this country for his home, and consequently was interested in whatever concerned the welfare and happiness of the people. He would like to feel that the country was such as he could be proud of. Would have it as bright as the sun without its spots. Slavery was a crime so monstrous and contradictory of the professions of the people, that tyrants everywhere, seceded at their pretensions of republicanism. It disgraced the United States, in the estimation of the whole civilized world, and tended to strengthen despotism wherever it existed. In answer to arguments in favor of Democracy, the advocates of despotism pointed triumphantly to slavery.—Slavery if not destroyed would become the destroyer of the liberty we now enjoy. For these reasons he maintained that the abolition of slavery would remove the greatest obstacle to the progress of liberty everywhere. Mr. Barker presented his views with great clearness and force.

He was followed by Wendell Phillips. We cannot pretend to give his words, or at all do justice to the life and spirit of his remarks.—Though we will try to jot down some of his prominent thoughts. The magnetism of slavery was like the steel springs in the chronometer makers wig. Their attraction put all his machinery in disorder, so slavery affects all questions and disarranges all the interests of the country. The Americans trust to the elective franchise to carry all reforms. They were voting mad. They even thought men could be voted in and out of the Kingdom of Heaven. Because voting was a good thing in one case, they thought it must be in all. If this question of slavery was to be decided by vote, he desired it might be put to the whole world, then we should be found in the majority.

Reforms must be effected from without. He who hopes to reform church or govern-

ment while in either is like the boy in the basket who tried to lift himself by the handles. Benthon, who had viewed this question at all points, said he knew of no epoch at which the people wrested from the privileged classes, a right they did not obtain by a threat. They never yielded, except to fear.

The Georges of England always quarreled with their heirs. They feared them. And thus there were two courts in London. So with ideas. The old never likes the new but fears and rejects it. The American people are not sufficiently independent. They rely upon the pulpit and the press to furnish them with opinions. They dared not form them for themselves. Thinking for oneself is the only American high treason. As Sidney Smith said, no man who was not worth £3000 had a right to have an opinion. So in this country, no man who has not a certain status had a right to think for himself. Whitfield once asked permission to preach to the army, and was told that he might do so, provided he preached nothing contrary to the articles of war. May I preach to the people, asks Dr. Dewey? "Yes," answers Webster, "if you preach nothing contrary to the Constitution." Now, what the Anti-Slavery Society demands is that every man shall have the right to think and speak for himself, without reference to any one else. If he should say that some John Smith, living somewhere in New York, had declared that he would return his own mother to Slavery, he would be told that it was a waste of breath to repeat it. But if he said that Dr. Dewey had made such a declaration, every man takes off his hat. He is an institution—he has been appointed a chaplain in the Navy. Probably he might go and see where Nero murdered his mother. People must get rid of this glamour—this deference for great names. They must view things for themselves and then their verdict will be with the Anti-Slavery men. They must rise above local prejudices and superstitions.—There is too much nationality in the religion of the people. It must be divested of that and brought back to its pure elements.

It had been said that he and his friends had alienated themselves from public sympathy, had shut themselves out of the pale of social life. It was true. They considered themselves as mere dead material, out of which the road was to be built over which the future millions of Anti-Slavery men were to walk. They had no regrets. The glorious privilege was theirs to think for themselves, and to utter their thoughts, without looking over their shoulders to see if ninety-nine men say amen. They had redeemed the Yankee privilege of asking questions, although great men declined to answer them. They were fixed in their positions and could not be swerved or swallowed up by such another mighty malstrom as that at Washington.

The popular sentiment had affected our great men—we had gone from a Washington way down to a Webster. Washington had not dared to send to New Hampshire after his own fugitive slave, lest he should offend the prejudices of Daniel Webster's great-grandfathers. But Webster advises his own cousins to "conquer their prejudices."

America was going backward towards Aristocracy, while Europe was advancing toward Democracy. The waves of popular sentiment were even beating against Russia, threatening to reduce that great Empire.

If two days calm attention would be given to the discussions, people here would come to agree with Fox that the English language is incompetent to express the enormity of Slavery.

SECOND DAY.

The forenoon of the second day was devoted to an informal conversation among the friends of the cause, and the afternoon to discussion of the character of the constitution. Wendell Phillips maintaining its pro-slavery, and Frederick Douglass its anti-slavery character. Mr. Phillips based his argument, not upon the intentions of the framers, or the history of the document; but upon the fair interpretation of its language.

C. L. Remond and W. Phillips occupied the evening. The discussions of the third day were of unusual interest, and were participated in by the previous speakers, by Mr. and Mrs. Foster, and others. The principal topics, were the sufficiency of moral influence, for the removal of slavery, Colonization, and the fugitive law. The latter topic excited especial interest from the announcement that a kidnapper was at the commissioner's office procuring a warrant to seize three fugitives, who were known to be in the city. Whether the kidnapper was there or not, we cannot say. The fugitives were and were speedily and securely cared for, by the vigilance committee of the city. So that if it was in contemplation to seize another fugitive in the face of an Anti-Slavery Convention, they were again disappointed. Had they undertaken it, they would have found that the "do-nothing abolitionists," would practice treason as readily as they would preach it.

Mr. Phillips advocated in substance, the sentiments which we give to our readers to-day, in his Boston speech. While Mr. Garrison dissented from the position of Mr. Phillips in regard to taking the life of the kidnapper, both on account of principle and expediency. At a late hour on Thursday night, after the adoption of such resolutions as remained to be acted upon, the meeting adjourned. The resolutions and further particulars, we will give hereafter.

Woman's Rights Convention.

This Convention will be held in MASSILLON, commencing on WEDNESDAY next. It is an occasion of much interest and importance, and will doubtless be well attended. Let all go who can.

Free Soil National Convention.

Samuel Lewis, Chairman of the Committee, to name the time and place for holding the National nomination Convention, has notified the meeting to be held at CLEVELAND, on the first Wednesday in August next.

A New Dodge.

The leading papers of both parties at Washington, have, within a few days, entirely changed their ground in regard to presidential tests. For months we have been told that the Compromise was an inseparable part of the party creeds. That none but a pledged candidate had any chance of success. Now they repudiate new issues and revert to the old order.—We are to have only old fashioned Whigery and Democracy in the nominating Convention. The Compromise, either as a temporality or a finality, is not to be thrust upon the candidates: so say the Union and the Republic.

This is the chaff that is to catch the northern gulls. The South is always magnanimous in granting what she cannot hold, or holding, can render her no service. She yielded California with great show of liberality, when she could not help it. And when she found her human flesh market in Washington decidedly to her detriment, with pious horror of the trade, she transferred her slave pens to the other side of the Potomac.

She now, knowing that the Compromise will be safe in the hands of any one who can receive the nomination or election from either party, and as the northern sticklers on the question, have no scruples about executing the Compromise, but only in regard to the pledge to execute it; they generously release them from the pledge as they are assured of the performance. So now not only the Union will be saved, but the parties also. This liberality will of course receive the necessary amount of cursing and blustering from southern impracticables. But that is a part of the play and will scare nobody.

Preaching the Gospel and Selling Young Women.

The Washington Correspondent of the Free Democrat, gives an exposition of the character of the gospel preached at our National Capitol. The actual and legitimate result of their gospel, is the purchase and sale of "accomplished and handsome maidens, who have been raised in genteel families." The New School Presbyterian Church has met in that city, that it may especially give its sanction and fellowship to this religion, which sells innocent and industrious young women for purposes of lust and gain. Who that has intelligence and humanity, but would denounce the whining piety of the North, which strikes hands with women thieves and woman traders, as the most execrable hypocrisy and the most damning infidelity.

The writer under date of May 1st says: "The National Intelligencer of this morning gives notice that there will be preaching to-morrow afternoon in several churches for the benefit of the youth; in immediate juxtaposition with this religious notice is the following. For sale, an accomplished and 'handsome' lady's maid: she is just sixteen years of age, was raised in a genteel family in Maryland. A note directed to C. D. Gadsby's Hotel, will receive prompt attention."

"This preaching for the benefit of the youth, and selling young women at the capitol of our nation, is a most striking illustration of the intelligence, and sincerity of those editors who labored so hard and so long to make the people believe that the slave trade had been abolished. Again, we cannot but inquire whether any of these preachers of the general assembly will dare denounce this practice of selling females in this christian land, while they labor to send the gospel among heathens who would shudder at the commission of such crimes. In other words, have we any claims to the character of a christian nation? Can men be said to preach the gospel, who dare not openly reprove iniquity?"

The Portuguese Government and the Slave Trade.—The Society of Friends in Great Britain, sent two of their number with a memorial to the Government of Portugal, in reference to Slavery and the Slave Trade.—The delegation arrived at Lisbon, on the 9th of April. They were promised an audience by the Queen, and received from the Government, an intimation that the Slave Trade in the Portuguese possessions in Africa, will be gradually abolished.

Rail Road in the British Provinces.—The Canadians are pressing the construction of a great rail way from Halifax to Detroit. Its proposed route, is via the cities of St. John and Quebec, and along the valleys of the St. Johns and St. Lawrence. Efforts are to be made to procure a grant of £7,000,000 sterling from Parliament; and in case of success, eminent English capitalists stand ready to invest their funds in the enterprise.

Catholic Convention.—The Catholics held their second National Convention at Baltimore, on the 9th inst. Upwards of thirty Bishops and Arch Bishops were present. It was conducted with much pomp and ceremony.

The Emperor of Hayti was crowned with imposing ceremony on the 18th of April.—On the 25th the Emperor proposed to create a new batch of Nobility.

Sugar Creek Water-cure.

FRIEND EDITOR: Seeing an advertisement in the Bugle of the Sugar Creek Water Cure, I feel impelled to offer a few remarks concerning it. I have lately been going through a short course of treatment in this Establishment, and improved as if by magic, under the judicious treatment of Dr. Freese. I consider it inferior to none that I have seen, in beauty of location, purity of water, commodious rooms, careful and assiduous attention, and a well selected diet, in short, all the facilities which could really add to its efficiency and its utility as a Water Cure Establishment.

The Dr. and his brother are intelligent and accommodating; and what is still better, are determined reformers, and are actively engaged in pushing onward the Car of progress. If the Water Cure treatment were in the hands of such individuals exclusively, it would cease to be an object of ridicule and contempt by so large a portion of community; but would be brought into general use in the cure of disease, and Alopahy, or the practice of drugging-poisoning the already sick, would pass into disuse as the transient dew before the morning sun. An Establishment of this kind has been much needed in this section,—one which would place its efficacy within the reach of all. This, from its very reasonable charges, and access by Railroad and other conveyances render it the thing in all respects required. Their reading room is well supplied with publications of a liberal character, and they are strangers to that time-serving policy so common at the present day. For these reasons I think they are deserving of the support, particularly of reformers; and congratulate this portion of the country on having within their reach an institution so desirable, and bespeak for the Gentlemen of the Cure, a reasonable patronage from the intelligent community. Many of the readers of the Bugle, I know to be, (like myself,) thorough believers in the efficacy of PURE COLD WATER in the cure of diseases with which mankind are afflicted, and in this cure, nothing else but water, (fresh from the limpid fountain) in connection with the other hygienic agencies are employed as a remedy in their treatment of disease.

"Most blessed water! neither tongue can tell Save only those to whom it hath been given, To taste of that divinest gift of heaven. I stooped and drank of that divinest well, Fresh from the rock of Ages whence it ran: It had a heavenly quality to quell All pain; I rose a renovated man; And would not now, when that relief was known, For words that needful suffering have foregone."

Your Friend, J. D. COPELAND.

Sugar Creek Falls Water-Cure, May 15 '52.

BREVITIES.

Louisiana has 25,000 free people of color. Ten thousand slaves were landed in Cuba in 1844, and sixty thousand in Brazil, in 1843.

One hundred thousand pounds of phosphorus are annually consumed in England in the manufacture of matches.

The people of Minnesota have ratified the act of the Legislature in passing the Maine Law by an overwhelming majority.

The Winsboro' (S. C.) Register parades the figure of a coffin in its columns, and announces the death of Secessionism, by strangulation, in the third year of its age, on occasion of the resignation of K. B. Rhett's seat in the United States Senate.

The Catholic population of the United States is said to be 1,300,000.

Robert Morris and C. L. Remond have advocated before the Military Committee of the Mass. Legislature, the organization of an independent colored Militia Company in Boston.

The Governor of Maryland has appointed James M. Buchanan and Richard Carnichael as commissioners to confer with Pennsylvania about the fugitive slave killing case.

Mrs. ADAMS, widow of John Quincy Adams is dead.

An Anti-Liquor Law has passed the Legislature of Rhode Island, it goes into effect in July.

A meeting for the extension of Southern trade is to be held in Baltimore to-day.—Several Southern members of Congress are to attend.

The Supreme Court of New York has decided the Canal Enlargement law, of 1851, to be unconstitutional.

The bill for the further protection of personal liberty has been defeated in the Massachusetts Legislature.

Uncle Tom's Cabin.—The Wheeling Gazette, says of this book, "We confess to having read it with deep interest, and to the admission that the main point made, and the main picture drawn, are to the life, though extreme cases."

General Scott has assured prominent Maryland Whigs that he has thought and felt with them on the subject of the Compromise. He gave them every assurance, and imposed no restriction in regard to the conversation; but declines writing any letter on the subject unless he shall receive the nomination.

SLAVERY AMONG THE CHEROKEES.—We were glad to learn, by the report of the Executive Committee of the Board of Managers of the American Baptist Missionary Union, that no Cherokees of that denomination are slaveholders. A year ago four of them were owners of slaves, but the exertions of the Union have since removed the evil.—Pitts. Dispatch.

Congressional.

House of Representatives, May 17th. Mr. Preston spoke on the Compromise act. Mr. Cultour followed, vindicating the action of the whig caucus in ruling the resolution out of order, as the caucus met only to fix the time and place for holding the Convention. For himself, he fully endorsed the finality, and from data which had been placed in his possession, he asserted that if those who seceded had remained, the Compromise resolutions would have passed the caucus by four of a majority. After further debate, the House adjourned.

SENATE.—The Senate passed a resolution to adjourn over to Wednesday, to attend to the funeral of Mrs. Adams.

Mr. Underwood introduced a bill changing the mode of compensating members of Congress, allowing them a salary of \$2000 per annum, and 20 cents per mile for mileage, deducting \$10 a day for absence, except for sickness. Several bills were passed, including the rights of way and a donation of land to aid in constructing a railroad from the Wabash to the Missouri river.

The Senate then resumed the Deficiency bill, and after a short recess, adjourned.

Women's Rights Convention.

THE OHIO WOMEN'S RIGHTS CONVENTION, for 1852 will meet in MASSILLON, on Wednesday, 26th of May, at 10 o'clock A. M.

The object of the Convention, is to devise and adopt measures to secure to woman her equal privilege of elective franchise, to aid in the removal of obstacles to the full development of the powers and capabilities of the female mind, and to ascertain and define her position and relations to the present condition of humanity.

The friends of this reform of both sexes, are respectfully and earnestly invited to be present, and take part in the deliberations of this Convention.

In view of the present aspect of society—the rumor of wars—the spirit of war, of conquest, of merciless revenge—the cry for help from the manacled slave, from the victims of intemperance, of injustice; of penury and want—the fearful increase of crime—the immense expenditure necessary for its suppression, and the inadequate provision for its prevention—What Woman will stay away from this Convention because she has already "rights enough?"

We hope that the many interested friends who have on former occasions, cheered our hearts and strengthened our hands by letters and addresses, will renew their favors.

E. ROBINSON, K. G. THOMAS, C. L. SHALLEY, S. N. McMILLAN, M. J. TILDEN, L. IRISH, B. M. COWLES.

Committee.

Receipts for The Bugle for the week ending May 19th.

Wm. Brownell, Richmond,	3.00-353
A. Root, Fort Recovery,	1.00-293
C. Brosius, Westville,	2.00-336
Peirce Garrison, Mt. Union,	2.00-321
Wm. Faler, Havana,	5.00-347
S. D. Smith, Litchfield,	1.50-395
J. D. Cope land, Columbiana,	75-272
Amos Marsh, Clarkson,	1.50-363
Miles Manzilla, Westville,	75-371
James Frame, N. Manchester,	5.00-416
A. Richardson, Achertown,	2.25-347
E. Whitney, New Garden,	2.20-398
W. Meredith, Berlin,	60-378
G. Garrison, N. Lisbon,	2.00-391
J. Moshure, Mt. Gilead,	5.00-583

DIED at 12 o'clock, on the 15th inst., at her residence in Washington township, Stark Co., O. ANNA T. wife of Kirk McClain, aged 29 years, 10 mo., and 29 days.

Sugar Creek Falls Water Cure, TUSCARAWAS, Co. O.

THIS Institution, twelve miles south of Massillon, on the road from Wooster to New Philadelphia, 11 miles west of the latter place, and is accessible by stages daily from all the above places. It is supplied with very

Soft Pure Spring Water, conducted to the Cure, from the neighboring hills, in Stone Pipes. It is under charge of Dr. H. FREASE, and conducted on pure Hydropathic principles. Our business is to take drugs out of the system, and not put them in. The Proprietors flatter themselves that their Facilities, for successfully treating diseases are not surpassed by any other establishment in the country.

TERMS:—In ordinary cases \$5 per week, payable weekly. Each patient should bring 2 comfortable, 2 sheets, 2 blankets, and some linen for bandages, or they can be had at the Establishment for 50 cts. per week. Post-Office address, *Frederick Mills, Tuscarawas Co., Ohio.* DR. H. FREASE, } PROPRIETORS.
May 15, 1852.

MRS. M. M. PEIRCE, WATER-CURE PHYSICIAN, GREEN-ST., SALEM, COLUMBIANA COUNTY, O. May 1, 1852.

DR. C. PEARSON, HOMOEOPATHIST.

HAVING permanently located in Salem, would respectfully announce to the Public that he is prepared to treat Homoeopathically all diseases, whether Chronic or Acute. He gives a general invitation to all, and flatters himself he can render general satisfaction.

OFFICE AND RESIDENCE, on MAIN ST. opposite the Post-Office. May 15, 1852.

Road Notice. NOTICE is hereby given that a petition will be presented to the Commissioners of Columbus county, Ohio, at their next sitting, asking them to vacate the road commencing near the gate owned by John Stanly and William Blackburn, ending near the grist mill, formerly owned by Wm. Scott, dec'd., in Knox Township. Dated this 26th of 4th month, 1852.

